

Christus Redivivus, (18)

The Lord is risen,

B E I N G

Some Account of Christ,

what, and where he is; of the glory
and mystery of his Person and
Office, so miserably mangled now
adaies.

Wherein

also as in a glasse may be seene the Image
and proportion of all the waies and workes
of God in the Kingdomes of the world.

According to the measure of the light
of things brought forth in

Josbua Sprigge.

What and if yee shall see the Son of man ascend up where
he was before?

It is the spirit that quickneth, Joh. 6. 62, 63.
Which thing is true in Him, and in You, 1 Joh. 2. 8.

L O N D O N,

Printed for Giles Calvert, and are to be sold
at the Signe of the Black spread-Eagle
at the west end of Pauls, 1649.

Christus Redemptor

The Lord is risen.

B E I N G

Some Account of Christ

What he was, what he did, and what he suffered

and how he rose again, and ascended into Heaven

and how he will come again to judge the living and the dead

and how he will give life to all who believe in him

and how he will give glory to all who love him

and how he will give peace to all who follow him

and how he will give joy to all who hope in him

and how he will give health to all who trust in him

and how he will give life to all who believe in him

John Spriggs.

Printed by J. Spriggs, at the Sign of the Cross, in the Strand, near the Temple Church.

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To the Reader.



Am not ignorant that I shall seeme to some to destroy the things that I have built, or rather to build againe what I have destroyed, in this ensuing Treatise. I have been construed to deny the Divinity of Christ, to make him but a man, and *transitory* to passe away, and to have taught; that he is *past away*, and so to have destroyed him.

These things I may much more justly returne to them that have so mistaken me, the *Truth*, and *Christ*; they indeed have knowne, and set up a Christ, *meere man*, transient, a *Forme*; and his blood as that that is *dried up* in the dust of the earth, on which it ran, and with

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which it was mingled and scattered with the winde, no more to be found; and so have I knowne Christ with them,

But though I have knowne Christ after the flesh, yet henceforth know I him so no more.

Behold, He is sown in us, he dies into us, into us doth the Great King dye, and out of us receives a glorious resurrection.

I have not found, nor doe I set up another Christ, but present you with another, a more glorious subsistence of the same Jesus as he is knowne, and hath presented himselfe to me, a risen Jesus; which he is not, nor can attain to, but by and through a death first.

He was what now I know him to be, as large as glorious alwaies, in his first appearance, in his flesh, on Earth, but I knew him not, he was weake to me; the effect of his death, the power of his resurrection, as knowne after the flesh, was weake towards me; the union
betweene

To the Reader.

betweene him and me, my being in him, his being in me, darkely apprehended, weakly enjoyed; my faith, hope, love, grace, therefore but weak; duties, Ordinances, performances, legal, saplesse, spiritlesse.

And what it was to *me*, the same was and is to *others*; some *confesse* it, others *experiment* it, and shall *confesse* it; and they will have no peace while they keepe silence.

It was time then that *this* knowledge of Christ should be *removed*; that in this weaknesse he should dye, and forenue himselfe; and he willingly submits to it for our sakes; we must have a Christ *within us*, his bloud *within us*, and we *shall* have it, we *have* it; Christ is *swallowed up* in *us*, we eat him, his flesh, & drink his bloud *into us*. And thus Jesus Christ hath his *will*, is where he *would* be; he fills us, fills all things; thus is he *glorified*, really improved and glorified, while *seemingly* destroyed; He lives *in us* now, he lived in us

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before, & was what we were, and what we had and were was *in him*, was *himself*; but the vail of his flesh withstood the *sweet fellowship* of the knowledge and enjoyment of it.

If Heaven cry for *justice* against us, for *slaying* the Lord into us, and swallowing him up into *our selves*, we confess it is righteous, and justice *shall* be done, *is done*; we dye with the Lord, into the Lord, as all the Lords of the *Philistines* did with *Sampson*; all our vertues graces, all our righteousness, strength, all the excellency and glory of *man* dies with *Him*, is swallowed up into *Him* (*I live not, but Christ lives in me*) and with himselfe hath he carried them all up into *heaven*, as his spoiles and tokens of his triumph, and there they live and shine in *his* blessed person, in the lovely temperature and complexion of his sweet *countenance*.

And now I see a Jesus *higher than the heavens*, inheriting all honour and glory, and dominion; every beauty, every

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ry excellency, every praise; I see none in heaven but him; nor in earth in comparison of him; whatever of strength, of majesty, of righteousness, I behold in any, it is him and tis of his face, his person, his presence, and whatsoever besides him, or not seene in him, and he in it, tis weake and contemptible.

This is his *spirituall body*, this the spirituality of his body, whereby he gathers up all things in one, in himselfe, who is Spirit, life and glory, whereby he is every thing, and all in every thing, *All in All*.

He hath a particular, *Individuall body*, for he hath *All things*, he hath lost nothing that he had; but this body is enlarged into the comprehensiveness of that light and glory that dwells in it; which is the true face, Image, beauty and proportion of that body; and he is no lesse in that then he is in all the Saints; for tis a *spirituall body*:
There

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There is a naturall body, and there is a spirituall body: The spirituall body is nothing but what it is in the spirit, & in the spirit it is what the spirit is. In the spirit there is no part and whole, no division or separation; and so Christ is truly an INDIVIDUALL; or if there be a part, yet the whole is in that part: In the spirit is union, essentiality, samenesse, whatever is of strength, nothing of weaknesse.

It is my joy and my glory that I have a head and Lord, who is *One* as well as he is *Every One*; and is every *One*, *All*, and *All things in One*, which is a peculiar and most excellent way of the subsisting of the fulnesse of God, my life. Majesty and goodnesse contracted and united in *One*, is most intense and glorious: And yet it is but *One*, and hee is but one in all, for no other is the face, image and beauty of *this One*, then that which is the face and image of *All*; and no other is the beauty of all, or any, then that

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that which is *his*, then that which is *him*: And such as is the spiritual body of our Lord, is the spirituall body of every Saint in him, for largenesse, for glory.

Brethren, the time is come that all *things* are dying into their Originall, their first root and *principle*: All Ordinances, whether they be called *civill* or *spirituall*; all relations, whether *Oeconomicall* or *Politicall*; We have knowne them, and converted with them after the flesh, not having the spirit and power of them in us; and they bear the manifold finnes and miscarriages of men upon them, which sinkes them into the wrath of God, there to be *purified* before they be *restored*. It is the *Autumne* of the world; the Creation travails, and is in paine, (under that bondage of vanity and corruption which our flesh detaines it in) and groanes to be delivered. The bed hath bene too short for us to stretch our selves

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selves upon, and the covering too scant and narrow for to wrap us in; People have not converted with the pure *Image of Righteousnesse* in their *Kings*, and *Magistrates*; Wives have not seen the *Lord* and *his love* in their *Husbands*: Therefore a fire is come forth out of these, mutually to consume one another.

But my subject is the *Resurrection*, and *We hope for a new Heaven, and a new Earth, wherein Righteousnesse shall dwell*: The *Lord*, whose all these relations are, hath chosen them in the *furnace of affliction*, he will purify them, and restore them to us, and within us: For *within us* is that which makes all these weak and unprofitable; which until the fire of the *Lord* hath burnt up, and hath brought forth the true *Image* and *paterne* of things within us, we cannot be happy in any *outward* appearances or representations.

Therefore let us looke for this, and waite for it, till the *Truth* of things, (whereto

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(whereto all these *Images* doe serve in this state of darknesse) do proclaim it selfe to be in us, and to have taken us into *perfect union* with it selfe, to bring forth it selfe by us: Then shall Kings nourish their People as their owne Children; and Husbands shall love their Wives, as Christ the Church; and Subjects shall honour their Kings, as their owne Fathers; and Wives acknowledge their Husbands, as their naturall Head and Saviour: And we shall see *all beauty*, all excellency, strength and sweetnesse acting forth it selfe in the variety of each relation to more then satisfaction; we shall enjoy them and rejoyce in them as in the Lord.

And, till then, we labour in the fire for very vanity; we sowe the winde, and shall reape the whirl-winde, while we thinke by changing *Formes*, or removing *Persons*, to procure rest and happinesse to our selves; yea, *We deny the Lord*, while we so imagine.

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gine, who onely can make us a good assurance of these things in and by himselfe living in us, and in our Relations.

For Except the Lord build the house, they labour in vaine that build it; Except the Lord keepe the City, the Watchman watcheth but in vaine. Except the Lord cut off and depose all selfish darknesse, usurpation and unrighteousnesse within us (under the load and guilt whereof the Creation groanes) it will very little availe us to cut off the branches.

But a word is enough to the wise; I am willing to be modest; I desire the Lord would give us that wisdom that we may not cast away those hopes upon our owne workes, and the disappearance of a Creature, which are due onely unto the Appearance of our Lord Jesus, and his Rest to be revealed.

Psal. 16.

O My soule, thou hast said unto the
Lord, Thou art my Lord--

Their sorrowes shall be multiplied that
hasten after another God: their drink
offerings of Bloud will I not offer, nor
take their names into my lips.

The Lord is the portion of mine Inheri-
tance, and of my Cup; Thou maintainest
my Lot.

The lines are fallen unto me in pleasant
places; yea, I have a goodly heritage.

I will blesse the Lord who hath given me
counsell, my reines also instruct me in
the right season.

I have set the Lord alwaies before me, be-
cause he is at my right hand I shall not
be moved.

Ther



I Cor. 15.

For since by man came death,
by man came also the resur-
rection of the dead, &c.



T is very frequent with
the Holy Ghost in the
Scriptures, by *Univer-*
sals, to argue forth *par-*
ticulars, and to use *me-*
*diu*ms that have a *sur-*

plusage of strength and argument,
Concluding more then what in *parti-*
cular cases is infer'd from them. As to
instance in one for all: When our Sa-
viour would prove, that *Abraham*,
Isaac and *Jacob* were *living*, and not
dead, and so shall rise againe, and ap-
peare in the exercise of that life, which

B

now

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now they possesse and enjoy, though we see not them, nor their life: He evinces it by this Argument, that *All things live to God*; the meaning whereof is, as I suppose, that *There is a State of things and beings to God, which is a living state, and cannot dye*; Which is before the naturall appearance, or corruptible state of things in the flesh, and is yailed by it for a time, which indeed is a dying unto God, rather then a living: for as the wisdom of man is enmity, and the strength of man foolishnesse, and the righteousness of man sinne to God, so this life of man is death to God; and man lives not indeed, but as he lives in that state that is above; and so farre forth as he lives in that state, he dies to this: and therefore the force of the Argument carries, that when men dye in this state, that state is not at all impaired thereby, but they returne to the exercise of that life by death, which they were hindered from such a perfect exercise of in
this

crucified and risen, &c. B

this body; the death, whereof therefore is the first step of the resurrection indeed (that is, of the resurrection of the spirituall state) which is exercised or enjoyed no further in the body; while man lives in the body; then he doth dye to the bodily life. Even such is the arguing of the Apostle here, in proving the resurrection of the body to be by *Christ*; he uses an Argument that will conclude more then that by *Christ* the resurrection of the body is; for it proves also, that *all that glory that doth rise unto us, is by Jesus Christ.* Which sufficiency of demonstration arises from the *subject*, or *object* rather, in whom this power and vertue first workes and appeares, and by and through whom it issues forth its efficacy, and derives it to us; namely, the person of our Lord *Jesus Christ*, or the man, *Christ Jesus*.

The Apostles Argument therefore, I take to be this: He sets up *Christ* as the way of God (according to his owne

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declaration, *I am the way, the truth, and the life*) the Medium, or Mediator between God and man (the Mediator of execution as well as of Manifestation) The head of man, in whom all Gods workes are wrought, and through whom they are all brought forth, in whom we are wrought, and by whom we are brought forth. This way of God in Christ, the Apostle holds forth, yet 12, 4. For I delivered unto you that which I also received, how that Christ died for our sinnes, according to the Scriptures, and that he was buried, and that he rose againe the third day, according to the Scriptures, and was seene of diuers. &c. This is the ground he layes; and so, vers. 12. He comes to reprove and convince by this ground, Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead? The force of this Argument is, that to deny the resurrection of the dead, is to deny, that Christ is risen: The evill consequence whereof,

crucified and risen, &c. 5

whereof, as well as the falshood of it; he shewes by severall particulars; but preaching is vaine, your faith is vaine, we are false witnesses, yee are yet in your sinnes, and they that are fallen asleepe in Christ, are perished; we that believe, and build so much on that hope, are of all men most miserable. And thus having appeared in so much strength of Argument for to evince that point, *that Christ is risen*, he assumes it with confidence, *vers. 20.* But now is Christ risen from the dead, and become the first fruits of them that sleepe; For since by man came death, by man came also the resurrection of the dead; and so we come to the words of the Text: For the meaning whereof, let us improve the advantage tendred to us in the Metaphor used in the verse immediately preceding; wherein tis said, *Christ is become the first fruits of them that sleepe.* The first fruits, we know, under the Law, was offered unto God instead of the whole crop, and by that the whole

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crop became in the same condition with the first fruits (i. e.) it was sanctified & made holy, being all gathered up into the first fruits in a relationall way: Even so Jesus Christ, he rises as the first fruits, and in and by his rising the whole nature, that was headed and gathered up into him, becomes in the same state and condition of resurrection, at once virtually and radically, though every one in his order, as to the actual receiving, and being possessor of this grace.

Now that the Apostle might prove this to satisfaction, he urges this Argument in the Text; For as by man came death, so by man came the resurrection of the dead. Wherein the Apostle argues from a parallel, viz. a parallel of death by man, or Adam, to the parallel of resurrection from the dead by man, even Christ: So that the business of the Apostle here, is to prove the consecution of our resurrection from Christ (as by the Argument of the first fruits, which though symbolical, is yet strong enough

crucified and risen, &c. 7

nough here; so by an Argument from *Adam* (the first *Adam*) viz. that as by him came death so by *Christ* comes the resurrection of the dead. This then being the Argument, let us, first, open this, & then see the *Analogy* and the force thereof betwixt *Christ* his being resurrection unto us, and *Adam* being death unto us. This coming in of death by *Adam*, is largely spoken of, *Rom.* 5. from *v.* 12. throughout the residue of the *Chapter*, where the *Apostle* draws downe that state of death, whereunto wee all are subject from *Adam*, and shewes how this liableness was contracted by us in him, though it be not executed without our participating also of his real nature: So that then *Adam* was the first fruits of death unto all his seed, as *Christ* was the first fruits of life and resurrection to all his seed: And this is that that is first to be opened, viz. How or by what meanes, Law or Ordinance *Adam* comes to be the first fruits of death to his seed?

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Quest. How came death by man?

Ans. In a double sense is man here to be considered:

1. In a specificall;

2. In an individuall consideration:

The specificall properly in this verse, the individuall in the next; and so is the second man also to be taken.

First then, in a specificall sense by man, or by the nature of man came death: Here we must know, that the nature of man is either taken *strictly* and subordinately, or more *largely* and comprehensively, and so taking in the *Angelical* nature, according to that, the head of every man is *Christ*; which is not meant of every *individuall*, so much as of the whole *nature*, and the *distinctions* in it; as things in *heaven*, and things in *earth*; the things in *heaven* being gathered up into the *Angelical* nature, and the things in *earth*, into man. Now then, according to this latitude and scope, we must finde out a nature wherein the *Angelical* and the *humane*

Crucified and risen, &c. 9

human nature, first, are as in their head; wherein they are *one*, before they be brought forth into their distinction, and finde how by that nature came sin and death; For there is nothing appears in time, but it hath its root and foundation before time.

Now in following the nature of man to its *Originall*, we must necessarily be carried up to Jesus Christ, and from Jesus Christ to God.

First then, All things had a being in the decree and purpose of God; and in this purpose of God there is a two-fold distinction of beings; for he either foresees, and gives *things* a being, as out of himselfe, and as in *themselves* singly to abide alone; or else he ordaines them a being in themselves, but in order to a returne of that being, into nearest union with himselfe.

This *abiding alone* is the state of all that are *not believers*, and it is held forth unto us by our Saviour himselfe, Job. 12. in the metaphor of a seed: A seed

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seed of corne; if it fall not into the ground, abideth alone; where we have a most lively comparison of the thing in hand; for even as the earth, at first, brings forth the seed, representing the bringing forth of the being of the creatures by God; and as this seed growing up out of the earth, covers the earth (as you see the grasse and corne doth) aptly representing what a wale the creatures being is to God; so this seed must, if it would live in a continual succession and multiplication of lives, fall into the earth, dye into the earth, into a Union with the earth unto this end, which if it doe not, it abideth alone, and so hath a poore, contracted being. Even so it is here with every being that is brought forth by God, and returns not into most intimate union with him againe.

This abiding alone the Creature is indeed ordained unto by God, but through the creatures owne will and choice; which is a most fit meanes that
God

crucified and risen, &c. II

God sees himselfe furnished with, to the execution of his purpose. A means, I say, of execution, not a cause of purposing it; and this appears by those expostulations and complaints of God, of Israel, thou hast destroyed thy selfe, but in me is thy helpe; and why will see the, O house of Israel?

Now this I say, God foresees that man will doe, that he will chuse to abide alone, that is, that of his owne accord, and through his own principle, working naturally, he will chuse to; as the seed would ever chuse to live and flourish upon the earth, and to cover the earth, and be its glory, or glory in it selfe. For indeed every being is principled to selfe-preservation, to seeke the upholding and maintaining of it selfe, which simply in it selfe is good, (though comparatively, and with relation to this hindrance evil) yea, a stampe and character, or impression, wherein it resembles the supreme being; but man being desirous to save his life, and living

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ing ignorant that the way to save it is to lose it; he abhorres this, and so abides alone; and no wonder if it be ignorant of this way, it being naturall to every creature to runne to the duggs and eat for its nourishment; but none to the wombe againe; and therefore Nicodemus makes the wonder, *Can a man enter into his mothers wombe againe?* But of beings thus ordained by God to stand forth out of himselfe; others God foresees, and ordaines to be present with, in a speciall manner, and gathers them up in love, espousing them to himselfe; which love of his to them, and presence of his with them, is that which we call election; and hath its fruits in their choosing of him also; when they not satisfied with their own life and being, as from him, doe vail themselves to him; seeke their being in him; counting it gaine to be hid in themselves, and to be found in him; and these are the children of love, and the others are the children of wrath.

And

crucified and risen, &c. 13

And thus is God said, to set life and death before the creature in time, when he manifests this his Counsel, which they that reject, reject it against themselves; as is said, *Hos. 4. 6.* and forsake their owne mercies, and so the wrath of God abides on them; for God must be true to himselfe, and must beare witness to the truth; which is, that himselfe onely is, (and nothing is besides himselfe: and therefore whatever is perfect, must be perfect in him, in One, or in Union with that One,) and so is engaged to blast and wither whatever will not be subject to this law, and to take away from it that which it hath, or seemeth to have: And thus the Elect dwell with this everlasting burning, and live in this consuming fire, and the Reprobates not able to endure it, are for ever tormented by it. Thus we see death as it is in God, or in the purpose of God dwelling upon the face of all beings that come forth of him, and abide alone, not seeking to him their
Origi-

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Originall, to be compleate in him.

The next Rate of things is in the person our *Lord Jesus Christ*; wherein God, *first*, comes forth in the actuating and execution of his eternall word and intention; here God sets up Christ in a heavenly state, as the perfect image of his owne fulnesse, that is to say, in a three-fold distinction in one person.

1. As comprehending both Creations in himselfe, wherein he is the image of the Father.

2. As the head to the *first* creation distinctly, giving it a being in himself; which first Creation comprehends all naturall beings, wherein he is the image of, and hath his subsistence in the eternall word.

3. As the head to the *second* Creation distinctly, giving it a being in himself; which second Creation comprehends all spirituall or divine beings, as they are become such of naturall by death, or rather

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rather the *resurrection* from the dead, wherein he is the image of the Holy Ghost.

And thus is Christ said to be the *Lambe slaine from the foundations of the world*; and this is the *bloud of the everlasting Covenant*; which Covenant Christ kept, and the Covenant was this, That Christ should, as the head of all those whom the Father had of naturall, by embracing them in love, made *spirituall*, give up this life and glory he had from God, how great soever it was, to take it up againe in a better state in God, even in the very forme and fulnesse of the divine life. And thus in Christ, were all the workes finished from the foundations of the world; thus was grace given to us, in him, before the world began: Here was laid the foundation of all that should be brought forth, and appeare afterward; for by vertue of this, all those who were be- held in Christ, as in their head, per- forming this Covenant, are secured of
ever-

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everlasting blessednesse in the Kingdome of God, and all those who are excluded out of this *Covenant*, are like wise excluded from *life*.

Now God having thus brought forth himselfe, and wrought his whole will and counsell in the person of our Lord Jesus in a heavenly state; and he being thus become in the *forme of God*, and counting it no robbery to be equal with God; whatsoever things he saw the Father doe, the same things the Son hath power to doe, and addresse himselfe unto in this world; and so comes to give a witnessse of what he is on *Earth*, as the Father hath given a witnessse of himselfe, and his will in *Heaven*.

First then, our Lord Jesus Christ according to the power and paterne he saw with his Father, he brings forth all this in the *Angelical* nature.

1. Creating them in a state answerable to that of his owne, as comprehending both the *naturall* and *spirituall* image

crucified and risen, &c. 17

Image in one in himselfe, which is called their *first habitation*. Secondly, separating the Naturall Image from the Spirituall in which it was, that those Angels that did *adhere* to the Naturall Image and its excellency, fell; as the others were by the presence and power of the *spirituall seed* in them, led to their head and *Originall*, even Christ, and confirmed in him; and thus in this state, first of the Angelical nature by *Man*, or by the *Naturall Image*, came death. This Transaction of things in the *Angelical* Nature I passe thus briefly over, because not partaining so much to us, onely as in the drawing downe things from their *Originall* by their *just steps*, I would not skip this, though the Scripture speake but sparingly of it in comparison.

And so I come to a third, and that which is the proper and immediate consideration of the things as mentioned in the Text; and that is, as Christ brings forth all this by the Mediation

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of the Angelical nature in man. I say, by the *Mediation* of the *Angelical* nature, because as it agrees to the paterne of Gods working by Christ, and to the order or method established in nature: (where we see every *superiour* cause worke by the *next*, upon a *third*; as when tis said, *The heavens shall heare the earth, the earth shall heare corne and wine, and the corne and wine shall heare Jezreel*) So we finde the Scriptures holding forth this *materiall* world, as subject to the *intelligentiall* world (as the earthly part of it is to the *heavenly*) for the Apostle saies, *Unto the Angels hath he not put into subjection the world to come, whereof we speake*; intimating, that this world is, and the *Law* is said to be ordained by *Angels*, &c. And thou hast made man a little lower then the *Angels*.

Now then as we have seene the Image of the *Trinity* preserved all along in the framing of Christ, and in the creation of *Angels*, and have seen, how

crucified and risen, &c. 19

by man came death in each of these,
viz. God in his decree saw *an end of all*
perfection in the creature, as abiding in
it self; Christ *turned away* from such a
state, and would not abide in it; the
Angelical nature is a prooffe of it in
those that *fell*: So let us now see both
these in *man*, who was made, first, in a
state of *Innocency*, in which state were
the *naturall* and the *spirituall* Image
both contained, before they were
brought forth into *distinction*: And
of this was the person of *Adam* a figure,
who contained the *male* and the *female*
in himselfe, while as yet the woman
was not brought forth; for so it is said,
In the Image of God (and first of the Fa-
ther, and properly in this state) *made*
be man, male and female created he them:
Also *Paradise* was a lively type of this;
wherein was the two trees together in
the *midst* thereof, the tree of *life*, and
the tree of *knowledge of good and evill*;
though neither of them yet actually so
to *Adam*. Of this also was the first state

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of things in the first daies worke a type, where the *light* and the *darknesse* dwelt together, and were not yet separated.

But man by his *owne will* going forth into the *naturall* Image (figured by eating the tree of knowledge) and making that his *delight* and *strength*, did cut off himselfe from his head, and detain'd captive that spirituall seed or Image that would have led him to his *Originall* glory. And thus by man came death in the decree of God, in the heavenly state of *Christ*, in the *Angelical* nature, and in the nature of *Adam*.

And now we come in the second place to shew how by *Adam* in an *individuall* consideration comes death; for so saies the Apostle, as in the former verse, *By man comes death*; so in the next, *As in Adam all dye, so in Christ shall all be made alive*. And here the *Maxime* is of use, *Primum in unoquoque genere est causa reliquorum*; & so the first man

crucified and risen, &c. 21

is the cause of all men; the first that dyes, of all that dye; the first that lives, of all that live. This is the Covenant of God, and the reasons of it are,

1. Because all *Gods workes* are perfect, and that at once, and in every moment: therefore life is perfect at once, and death at once. If God judge, hee judges at once; if he save, it is at once; if he destroy, it is at once: this is a working agreeable to the great God; and therefore tis remarkable that tis said, *By one offering hath he perfected, for ever, them that are sanctified; and Christ once offered himselfe, &c.*

2. All things in this *visible world* are but the *stamps* and impressions of what is done in the *invisible world* before; as sealing of evidences is but a *formall signification* of a Covenant and Agreement *finished before*; and therefore in that *consideration*, is of force to carry the greatest estate with it.

3. Because *all are of one bloud* and
C3 nature,

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nature, and so one act passes upon all; the same way one is disposed of, all are disposed, as to the decree, because all are *equall*; and the same way that one takes by his owne will, the same way takes each one; for we are eating of the forbidden fruit unto this day; as well as *Adam*, though not after the very similitude of that fruit: and herein is the justice of God exceedingly cleared, for that it is not without the mediation of the *same nature* in all, that that act is passed upon all in one.

And thus having seene how by man comes death, both in a specificall and individuall consideration of man: we now come to see, how by man comes the resurrection of the dead. Wherein I shall not againe draw down the line from the decree of God, the heavenly state of the manhood of Christ, and the Angelical nature; but shall satisfie my selfe to have hinted the way of life in those degrees of its descent under the title of the issuing forth of death;

death; and shall begin this declaration from the appearance of Christ in the flesh.

God therefore having sent forth *Adam*, the Naturall Image, and the *figure* of him that was to come; and all those *generations of death* (of dead men) out of his loynes, during the time of the *Law*, while *death* reigned *openly*, and *life* was carried *covertly* unto the Elect: he according to his purpose in the fullnesse of time, to bring life and immortality to light, and to reveale the *spirituall Race*, sends forth his *Son* from his heavenly state into this earthly or *fleshy* state, into,

1. The lowest state of man, even in the likenesse of *sinfull* flesh, only without sin.

2. In the middle, or *center*, of the generations of man.

3. In the *end* of the world; so to carry man up out of the lowest state, through that state from whence he fel, (and all those steps through which he

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descended into that state whence he fell) into the glory of God; and to be unto all the generations of men, as the center, or point wherein they meet unto that end, and to be the beginning of a new life and resurrection from the dead, the Author of salvation.

Accordingly first, Christs descent is into the lowest state of man; man was in a better state by Creation, but is, by the fall, *become like the beasts that perish*, of a fraile body, a weaker minde. In this state Christ first appeares, which hath severall descriptions and names in Scripture, as the habit, forme and fashion of a man; yea, a wormie, and no man; the likenesse of sinfull flesh, he tooke part of flesh and bloud, yea, he was in all things like unto us, sinne onely excepted. Into this state he brings the glory of God, and vailes it; *In him*, in this state, *was life*, and his life was the light of men; in this state the light shone, but it shone in darknesse, and the darknesse comprehended it not: the light shone

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shone in fulfilling all righteousness; yet this righteousness of the Law, which he fulfilled, comprehended not that light that shone in him: there was an infinite *surplusage* of life and glory, more then he did or could exercise in this dark state and appearance of flesh, and therefore he chose not to abide in this state; but willingly resigned and surrendered up this life which he had in the flesh, or in a fleshy state; for to take it up in a higher form, and in a better state; and so he was crucified in the flesh, that he might be justified in Spirit. Yet it was necessary he should descend into this state, and take hold of it; because in this state was man, even all the Elect, who could no otherwaies be carried up out of this state, but upon *his* shoulders. And this is the reason given by the Apostle in the fore-mentioned place, *Heb. 2. Because the Children were partakers of flesh and blood he also took part of the same, that through death he might destroy him that had the power of death, that is the Devil.*

Secondly,

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Secondly, As Christ descended into the *lowest* state of Man, so his Tabernacle is pitcht in the *midst* of the generations of men, that is, Christ came not (was not incarnate) in the first ages of the world; but in the *heart* of ages, that he might be as that middle point or center, that gathers up all into it selfe as in a building of a round figure, that conspires and grows up from all parts into one *Pyramis*. And so it may be truly said in this sense, *A Prophet shall the Lord your God raise you up, e medio vestrum*; This seems to be more then a note from the place, *Rom. 3.* Whom God hath set forth to declare his righteousness for the remission of sinnes, that are past through the forbearance of God; to declare, I say, *ἐν τῇ νῦν καιρῷ*, at this time, his righteousness, so that as all things and times are gathered up into Christ; *Eph. 1. 10* so the very time wherein Christ was manifest is conformable to such a designe.

Thirdly, Yet was he as truly manifested

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in the end of the world: because now by his appearance did that world to come (which was before vailed by that world, over which death raigned visibly) begin to be revealed; and Christ as he was the finisher of, and did put an end to the world of sinne and death; so he is the author, beginner of the new state, of righteousness and life, which the Saints enjoyed covertly before, but is now made manifest by the appearance of our Lord and Saviour Jesus Christ.

We may cast the world into three times or ages, sutable to the three-fold state of Christ and man; for as Christ under God, and man under Christ, is first in a state, wherein life and death the Natural and Spiritual Image dwell together in unity. And secondly, wherein they are brought forth into distinction. And thirdly, Wherein they are returned into a unity of concord and agreement; even so the first Age of the world, before the Law; may be a figure
of

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of the first state, wherein there was a greater resemblance of the state of things as they are in the *Father*.

The second age or division of the world was that from the law to Christ, wherein was the distinction most remarkably carried along through all that time by *Jewes* and *Gentiles*, meats, *clean* and *uncleane*, &c. resembling most the Kingdome of the *Sonne*.

The third and last times are from the appearance of Christ in the flesh, to the end and consummation of all things, wherein all things both past and to come, both in heaven and earth, are gathered together *in One*, in him; and so Christ comes both in the middle of times, as the Law going before, and the Gospell following after; and in the end of the world, as the naturall world, and the world of sinne and death (wherein death visibly reigned) was now determined, and the world to come begun.

By

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By Christ thus appearing, came the resurrection of the dead; that is, it was both acted or effected, and it was manifested.

There is a two-fold resurrection, *viz.*

1. Of the naturall Image into the *spirituall*.

2. Of the spirituall into the *di-
vine*.

First, Of the Naturall into the Spirituall; For by nature we are the children of wrath, one as well as the other; dead in trespasses and sinnes; this resurrection Christ gave unto our nature by the first moment of his appearance in it, and made it the childe of love, of the grace and favour of God.

Secondly, There is another, and a further resurrection, *viz.* of the Spirituall Image into the heavenly and divine; and this is by severall steps, *viz.* through all those *Orbes* and *Spheres* of glory, through which he was let down into this state, which is,

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1. A resurrection to the state of *spirits of just men made perfect*, or the Angelical state by death: And,

2. To the exercise of that state in a *changed body*, by the resurrection of the dead.

3. To the *right hand of God*, or the glory of the Father by *ascension*.

And this is that we reade of Christ crucified, who by the Eternall Spirit offered up that life, or the exercise of his Spirituall life in that forme of a fleshly man, to take it up in a more excellent, even in the divine forme, by those steps.

What remaines to the clearing of this point of the derivation of life to us by Jesus Christ, I shall deliver in these ensuing propositions.

1. Let it be premised, that *life is originally in God, and of God onely*; or in the *Blessed Trinity*, as tis the head of Christ: This is clear by that Scripture, *To us there is but one God and Father, of whom are all things, &c. and one Lord*
Jesus

crucified and risen, &c. 31

Jesus Christ, by whom are all things: Life is of God, and by Christ; and all things are of God, who hath reconciled us to himselfe by Jesus Christ: Christ witnesseth to this when he ownes nothing, but to declare his name to men, saying, *I will declare thy name to my Brethren:* Yet hath Christ life in himselfe, but the Father hath given him so to have: Life in God was at rest in its owne sphere, or in its center; and the communication of this life intimates a motion of it; and therefore is it said, that God possessed Christ in the beginning of his way; God set a Tabernacle for this life to dwell and move in, and that was Christ.

2. Christ as he is brought forth in the Image of this his head, the blessed Trinity, is a perfect way of the communicating this life; and he is set up to be a head to all those with whom this life is communicated. This headship of Christ consists in the Originality of Christ to the Elect; and his Comprehensivenesse, yea, his actual com-

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comprehension of the Elect.

1. He cannot be a head, unless he be before the body in order; for if he were not Originall to them, they may as well be his head, as he theirs; therefore the word that signifies a head (*ἀρχή*) signifies also *beginning*; and Christ is said to be *before all things*, and to be *the beginning*.

2. A head cannot be without a body, and therefore it must comprehend the body; for though the body hath not a being contemporary and actually, yet it must have a being *virtually* in the head, as we had in *Adam*, for we were all in his loynes.

3. He who is this head is *God-man*, not God only, nor man only, but God-man in one person; for such as the body is, such must the head be, else he were not a compleat and perfect head, nor an *univocal* cause, but an *equivocal*, wee consisting of the divine and humane nature, he must doe so; and he being in both those natures united our head.

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Head, it followes, that the Union of these natures in him is in order, before the union of them in us, and was the Father and cause of it; as the natures in him were considered, as existing in him in a heavenly state, before they were or did exist in us; and as the Cause of ours, comprehending us in himselfe; He is the Father of the humane nature in *distinction*, and all the excellency thereof, and so is the Father of *all men*; and he is the Father of the *humane* and *divine* in *union* by the Spirit, and so is the Father of all the *E-*
lected onely.

His humanity is thus comprehens-
ive of all humanity, by vertue of its
hypostaticall union and subsistence in
the word, in which it hath vertue, to
gather up and comprehend all men, and
to *propagate* them successively in their
order, having in the Eternall Word a-
bundance of *seed & spirit*; yea, al that
seed and spirit that in time sends forth

D

all

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all naturall beings out of it selfe.

And this Word and Humanity, our God-man, as he is married to the first and unchangeable glory of the Father, through the mutuall and reciprocall becauthings forth, and embraces of love in the Holy Ghost, hath abundance of that unchangeable life and spirit, whereby he is able to send forth a world of Saints and *divine* men, as by the former fulnethe he could send and furnish forth a world of naturall beings.

Therefore now *Adam* was but a subordinate head, for that he himselfe was with others, gathered up as a particular, or individuall, and contained before in him, who was the true and first head of the first Creation; and he was but a figure of *Christ*, as the head of the new Creation.

Nothing hinders but that *Christ*, our the Humanity born of the Virgin, was the head of both Creations, though he

were

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were brought forth after many generations of men; for that he was assumed into union with the heavenly Humanity, which in the beginning had its subsistence in the Eternall Word, *which was with God, and was God*: and so Christ is both Father and Seed, *the root and off-spring of David*; and so the life was manifest in our state, yet Christ in that state was more then a manifestation: All that is acted over in this earthly state, was acted before in a heavenly state; and all that was before acted in the heavenly man, was acted over againe in the earthly man.

The generation of Christ by the Holy Ghost, of the seed of the woman, was apt to instruct us, that he was to be considered, not simply, as an Individuall person; but that he was a *Head*, the head of man; that he was to have his subsistence, and had it in some other and higher person, even in God, in the Word, and so to become the

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same Son of man that was in heaven: even as *Adam* being created by God immediately, and not begotten of any man, was thereby qualified and declared to be a fit representation and figure of Christ, as a subordinate head shadowing forth Christ.

Thus then all the Elect being in Christ, all those Acts that passed upon Christ, of Election, of love, of grace from God past upon them, God marrying Christ to himself, married them all; and all those acts that were done by Christ, stood also for them, they being in his loynes.

The first Creation, or Natural men are the seed and children of Christ; of his humanity, as he subsists in the Word; and God is in them in a changeable and corruptible estate.

The Regenerate are the seed and off-spring of Christ, as he is through the Eternall Spirit risen out of the changeable

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changeable state, wherein he was first brought forth with them in his loines, into that first and unchangeable estate; and they also are brought forth into this state and glory through death, inchoately, first, perfectly at the consummation of all things.

The Regenerate are flesh of Christs heavenly Humanity, and spirit of his Divinity, by, from and under him as their head: He is the person containing the nature, they of the nature contained in his person: The humanity as in him was never, no not for a moment, alienated from the life of God; the humanity, as it is in us, is a strange and *degenerate plant*: He was *distinguisht onely*, and in the same moment he was distinguisht: He was *united* to the unchangeable glory, we are not onely distinguisht, but *divided*, and so for a long tract of time remaine till we be united: He is united immediately, & *per se*, we onely by him, and as

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first in his loynes: He by the Holy Ghost the Spirit of the Father and the Son, we by the Spirit of Christ and faith.

Thus as grace descends from one, even from God to Christ, so it descends by one, even by Christ to us: therefore let all men honour the Son as they honour the Father.

Hereby life comes to be sure to all the Elect, as the seed of Christ, being covenanted with them in their head; otherwise we should stand in jeopardy every hour; for though we have not yet lost it, yet we might, did the Covenant run in our names: but now all is done at once, and done from the beginning.

Let no man abuse this grace of God; nay, the Elect cannot; for if Christ be our head, imparting salvation to us, we are, and must of necessity be of the same nature holy and righteous; for he is not the Head and Father of a
strange

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strange nature: Therefore saith the Apostle, *If any man have not the spirit of Christ, he is none of his.*

Let this teach us to acknowledge Christ as our head.

Let us learn to go to him to be fed and nourished, that we may encrease with the encreases of God: Whither doth every living Creature repaire for its food, but to that that brought it forth?

Let us see that we goe to God by Christ, and to God in Christ, for he is the life, and he is the head of Christ: In all the excellencies of this Creation come gifts and graces, let us rise up to Christ, as subsisting in the word, the head of all changeable and created glory. In all spirituall and divine excellencies let us rise up to Christ, as married to the Father; and his unchangeable glory by the Spirit; so shall we discern the difference betweene Gods being in Saints, and his being in naturall men, yea, in all things.

F I N I S.